A Prejudice By Any Other Name

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Abstract

In over a quarter of a century no one, from those employed or residing or studying in academia, [1] to journalists, to those participating in often government sponsored 'policy groups' to political 'special interest' groups, has provided any evidence from primary sources [2] for the persistent allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known by the acronyms O.N.A and O9A and who wrote its foundational texts such as the 1989 compilation *Naos: A Practical Guide to Modern Magick* and the two volumes published in 1992 under the title *The Satanic Letters of Stephen Brown*.

However, in two recent items, one published in 2024 and one in 2025 and both by authors associated with academia, the allegation is repeated with no evidence from primary sources in either case, with one of the authors, quoted in the tertiary Internet source 'wikipedia', alleging that the Order of Nine Angles was founded in the United Kingdom in the early 1970s by David Myatt using the pseudonym Anton Long. [3]

Objectively, such an allegation and the lack of evidence from primary sources, is indicative of prejudice in regard to the person who is the subject of the allegation; where prejudice is

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [4]

The other author implied that there is "undeniable evidence of Myatt's immediate involvement in the Order of Nine Angles." [5] Yet the author, as is common among those, academic or otherwise, who claim that Myatt was Anton Long and involved with the ONA, supplies no 'undeniable evidence' from primary sources.

The allegation, however, has recently been expanded particularly by the aforementioned two authors to include the claim that Myatt's post-2010 rejection of extremism and of his former political views, together with his post-2012 autobiographical and philosophical writings, are a deception.

A Long-Standing Allegation

Among the many who over the decades have made or repeated the long-standing allegation that David Myatt was the 'Anton Long' who founded and was involved with the Occult movement known initially by the acronym O.N.A, are academics Goodrick-Clarke, Senholt, and Introvigne, and which authors are

frequently cited by those who believe or who claim that David Myatt is (or was) 'Anton Long' and did found and was involved with the O.N.A. [6] None of the triad provided any evidence from primary sources.

Goodrick-Clarke, for example, based his allegation entirely on the supposition, his personal opinion, that Myatt was the author of a typewritten manuscript titled *Diablerie*, a copy of which is in the British Library [7] which purports to be an early autobiography by Myatt. [8] That is, he provided no evidence from primary sources for his supposition.

Senholt devoted many pages in his *Secret Identities in the Sinister Tradition* chapter of the 2013 book *The Devil's Party* although an examination reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources. Instead, he supposes for instance that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas," citing terms such as Homo Galactica, causal and acausal, and, Aeons neglecting to mention, as Myatt does in his 2013 rebuttal [9] in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his essay *A Matter of Honour,* that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts, writing that "as an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link."

Myatt concluded his rebuttal by writing that

> "it seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web. In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist."

Introvigne commits and relies on the fallacy of *argumentum ad verecundiam* by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

What may be relevant to the recently expanded allegation about Myatt and the ONA, as penned by Palella and Lindström, involving the claim that Myatt's post-2010 writings are a deception, is that Lindström relies on Senholt, incorrectly stating that Senholt proved 'once and for all' Anton Long's true identity, and incorrectly because Myatt had, in his essay *A Matter of Honour,* deconstructed all of Senholt's claims.

A Phantasmagorical Development

The development of the allegation regarding Myatt and the ONA is evident in the following statement by Lindström who although prefixing it with an "if" makes his intent clear, as is the allegation made by Palella who claimed that Myatt's post-2010 rejection of extremism is a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Lindström wrote:

> "Myatt's renunciation of extremism is an insight role – the ONA practice of infiltration and deception – and he is still affiliated with the Order of Nine Angles, then his PE [Post-Extremist] writings and complete turnaround on the question of acausality's true adherents could be a strategy for reviving the 'Myatt mysterium'. After Jacob Senholt's contribution to the academic ONA discussion, proving 'once and for all' Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym."

What Lindström and before him Senholt, and others, either did not know or ignored because it did not fit their paradigm, was the salient fact that, as explained in many early ONA texts, [9] an insight role only lasts for between twelve and eighteen months and forms part of the learning experience of an External Adept and thus is germane to that early stage of the ONA Seven Fold Way. After undertaking an insight role the External Adept abandons their wordly life in order to spend three to six months alone in the wilderness undertaking the rite of Internal Adept. [10]

The extension of the allegation to include the aforementioned claim of Myatt being deceptive is therefore phantasmagorical, with Myatt as so portrayed a phantasm, a figment, an imaginary being having an appearance that has no reality as discovered through research using primary sources and lacking as the claim does a detailed analysis by the claimants of the thousands of pages of Myatt's post-2012 writings.

A profusion of which writings are collected and publicly available in three volumes [11] and which writings, many deeply personal and some available in print, are internally consistent over a period of twenty-five years. However, according to the allegationists, [12] these writings should be rejected based on their publicly stated belief that such voluminous writings, even though written over a period of some twenty-five years and internally consistent, are a 'disingenuous sinister trick and part of some ONA Sinister Game'.

Which belief is prejudice, "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion" and one not based on detailed, personal, research using primary sources.

Conclusion

We are rather reminded of what someone, who personally knew Myatt in the 1990s and who compiled and in 2009 published some of Myatt's private correspondence between 2003 and 2008, [13] wrote in 2012 in regard to two of three possible scenarios of what were, in 2009, certain and persistent allegations about him and the ONA:

> 1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in *Ethos of Extremism* and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism. Thus, as he outlined in his autobiography *Myngath*, in his *Ethos of Extremism*, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and

developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the ONA.

> In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly, is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals." [14]

As Myatt's then *confidant* goes on to write:

> "How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:
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> > "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."
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> To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?"

Given the thousands of pages of, and the internal consistency of, Myatt's post-2012 writings it is implausible, phantasmagorical, to consider them, as the allegationists would want us to believe, a deception lasting over a quarter of a century.

Rufus Malisius et al
Spring Equinox 2026

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URL's valid as of March 21, 2026

[1] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-Baz, p.64)

[2] Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt using a pseudonym such as 'Anton Long' may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded and being involved with the O9A; and so on.

[3] Palella, Andrew G. *Toward the Galactic Imperium: The Order of Nine Angles, Cosmic Accelerationism, and the Occult Politics of Neo-Fascism*. Journal for the Study of Radicalism. 18 (2): 1–111. 2024

[4] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (Poi-Que, p.356)

[5] Lindström, Filip. *Across the Abyss - Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, MA Thesis, 2025

The eleven allegations about Myatt made by Lindström are analysized in *The Early And The Later Myatt: A Study In Temerous Claims*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[6] The works referred to are: (i) Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*. New York University Press, 2002; (ii) Senholt, Jacob C. *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in P. Faxneld and J.A. Petersen. *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2013; and (iii) Introvigne, Massimo. *Satanism: A Social History*. Leiden: Brill, 2016,

[7] General Reference Collection Cup.711/742, BNB GB9219567

[8] qv. pages 215-217 of *Black Sun*.

[9] qv. *An Introduction to Insight Rôles*, dated 119 Year of Fayen [2008] included in the seventh edition (pp.694-698) of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

[10] The rite of Internal Adept is well-described in *Diary Of An Internal Adept* which recounts the experiences and feelings of someone who spent three-months living alone on a Scottish island. https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[11] The three volumes are:
(i) *Selected Writings 2012-2024*, 1423 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf
(ii) Archive of 2012-2023 website, 1765 pages, https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf
(iii) *Rescriptions 2023-2025*, 98 pages, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

Selected items in print:
(i) *Myngath: Some Recollections of a Wyrdful and Extremist Life*, [Revised May 2013 edition] ISBN-13: 978-1484110744
(ii) *Understanding and Rejecting Extremism*, Personal reflexions on forty years as an extremist, ISBN-13: 978-1484854266
(iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, ISBN-13: 978-1502396105
(iv) *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN-13: 978-1484096642
(v) *Sarigthersa: Some Recent Essays*, ISBN-13: 978-1512137149
(vi) *Extremism And Reformation*, Third Edition, ISBN 978-1691707423
(vii) *Such Respectful Wordful Offerings: Selected Essays Of David Myatt*. ISBN-13: 978-1978374355

[12] The term 'allegationist' is a neologism (a new word, a recent innovation) to describe those who make assertions without providing proof, and thus replaces the now obscure term 'allegator', whose etymology according to the OED (volume 1, A-Baz, p. 337) is "noun of agent f. L. *allegat*- ppl.stem of *allega-re*: see *allege*," and easily confused with "alligator", a genus of saurian reptiles of the crocodile family.

[13] *Selected Letters of David Myatt*, 2009, https://archive.org/download/myatt-letters/myatt-letters.pdf

[14] *David Myatt, Satanism, And The O9A*, 2012, https://archive.org/download/david-myatt-satanism-and-the-o-9-a/David-Myatt-Satanism-and-the-O9A.pdf

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